

SUPPLEMENT TO THE NUR AFSHAN

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Editorial Notes.

The Pretoria victory demonstrations at Ludhiana came off with becoming enthusiasm. A program of addresses and popular games was issued by the Civil Surgeon, Dr. Fateh Chand. The whole closed in the characteristic display of fireworks.

The Native Christian community owes a debt of gratitude to Mr. S. Modok of Ahmadnagar for the two handsome volumes of the *Indian Christian Directory* Parts I and II. The second part contains the Acts relating to Majority, Marriage and Divorce, Inheritance, &c. A vast amount of most useful information is to be found in these volumes.

According to this Directory the India Native Protestant community now numbers 772,055 souls; an increase within the ten years of 202,404. These figures are very conservative and represent only those actually enrolled as professed followers of Christ.

Of the professions followed by native Christians it seems that 39,060 are cultivators of the soil, 1010 are ordained ministers, 590 are doctors, 1098 are employed in Government service, 646 are authors and editors, 258 are traders, 92 are lawyers and 15 civil engineers.

It is a pity we were not told how many are employed as teachers; How

many women are engaged in teaching and in hospital service.

The Directory, though defective in many respects, is nevertheless very useful and now that a beginning has been made we hope every effort will be made to keep the Directory up to date.

The Ecumenical Conference held in New York city during the last days of April seems to have been the most remarkable meeting of its kind ever held. Nearly 2800 delegates were present from all parts of the world. Seven hundred foreign missionaries were there. Of these many were there to represent India. Fifteen young women from China, Japan, India and Turkey were on the platform. Of these two were from India, Miss Lilavati Singh of Lucknow and Monorama of Poona. Miss Singh's address seems to have aroused intense enthusiasm and her impassioned appeal for the promotion of skilled labour among the women of India met with loud applause.

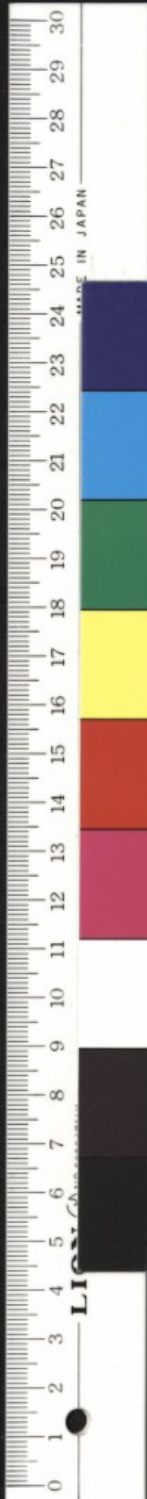
The following statement quoted from the *Indian Witness* will interest many of the readers of the *Nur Afshar*: "In the discussion that followed" (the paper on self-support by mission Churches), "the speech that met with most hearty approval by the audience was that by the Rev. Arthur H. Ewing of India. He condemned unqualifiedly all shortcut methods such as that of Dr. Nevins. Before the question of self support, he said, came the ques-

tion as to whether the evangelistic work was being thoroughly done. If not, then the work was bound to fail, as it had done in China. If the foundations were only well laid, the natives themselves would in good time evolve self-support."

Our friend of the *Arya Patrika* is greatly elated over the conversion to Aryaism and the reception with in the Somaj of a number of Rahtias or low caste converts to Sikhism. The reception of food and drink from hands hitherto regarded as unclean seems to have acted like a stimulant upon the Arya stomach. Great enthusiasm was manifested by both the converts and the Arya membership. It is gratifying to see this gradual breaking up of old caste customs and we hope the day will soon come when Aryas will be willing to accept of something better from Muhammadan and Christian hands than soda water and Scotch Whiskey.

We should like to know what change has been wrought in the lives of these Rahtia converts. There is in the whole story of their initiation into Aryaism no intimation that there was anything in it beyond an intellectual conviction that Aryaism would somehow improve the social condition of the Rahtias.

On the other hands the *Khalas* tells us of a great revival of interest in these low caste Sikhs among the Sikhs themselves, and tells how the



Kara Parshad was distributed by the Rahtias, who refused to become Aryas. Here too emphasis was laid upon the "revolt" of the Rahtia Sikhs on social grounds.

All this is interesting to the Christians because it is in a way preparing the way for the Gospel. Men cannot be satisfied by the husks of mere social condescension. These poor men will not be long in discovering that their desires for something higher and better cannot be satisfied by either Aryaism or Sikhism. It is Christ alone with his doctrine of the Fatherhood of God and the real brotherhood of men that can demonstrate to these people the love of man for man because of the love of God for man.

Current Thought & Incident.

THE DIVINITY OF CHRIST AN ESSENTIAL DOCTRINE TAUGHT IN THE SCRIPTURE.

BY REV. W. C. SEIDEL.

From the beginning to the end of the sacred Scripture the doctrine of Tri-unity in Deity is taught as an essential fact, with no effort to demonstrate, prove, or defend the facts.

Like the existence of God, the existence of the Son of God and the Holy Ghost are simply spoken of and dealt with as a matter of fact. Like God Himself they speak with divine authority, they exercise divine power and accept divine homage and worship.—divine name and titles are applied to them both by God and men.

If any one now asks: Are there then three divine beings revealed? the Scriptures as quickly reply, *Nay!* But they teach that the one divine Being reveals Himself in three personalities—as Father, Son and Holy Ghost; but these three are absolutely one and the same Being, namely, Jehovah, Elohim.

The above facts will be fully appreciated by a careful study of the following considerations:

1. The Scriptures reveal a *Plurality of divine Personages* within the One Divine Being.

1. In Gen. 1:1,2, the Word teaches that Elohim created the heaven and the earth, and that the Spirit of Elohim was associated with Him.

2. This Elohim, said in Gen. 1:26, "Let us make man in our own image, after our own likeness." Here it will not do to say that God used the plural of majesty as kings and rulers do, for they speak in the name of the realm or the people, but He spake in His own name as Jehovah Elohim as seen from Gen. 2:7 "And the Lord God formed man," etc.

From St. John 1:1-3, used simply now as a trustworthy historic record of an Israelite, we learn who constituted this plurality. It was God, and the "Word," which was itself God. Here we learn also how this "Word" became flesh and how this same person was really the Messiah. Jno. 1:14, 41. On the next day a devout Israelite calls this same person "the Son of God,"..... the King of Israel." Jno. 1:49. These are at least wonderful statements, coming as they do from pious Israelites who were well informed in their sacred Scriptures and who believed God's Word.

3. In Gen. 11:7, during the building of the Tower of Babel, Jehovah spoke, in the singular and plural and said: "Go to, let us go down and there confound their language," etc. Here, doubtless, Jehovah speaks as essential diety, but there are more than one person included in the transaction and therefore reveals a plurality in Deity acting in unity.

4. The Angel of Jehovah is in many Scriptures called, "Elohim and Jehovah," and divine wisdom, power and authority are exercised by Him and He accepts divine worship and makes divine promises which no created being could do. In Gen. 16:7-11,13, Hagar is found in great distress and is comforted by the Angel of Jehovah, whom she calls both Jehovah and Elohim in verse 13. This Angel of Jehovah speaking with authority said to her: "Return to thy mistress..... I will multiply thy seed..... Behold, thou art with child and shalt bear a son.....thou shalt call his name Ishmael," etc. This record identifies the Angel of Jehovah with Elohim and ascribes to Him divine attributes.

5. In the record of Abraham offering his son Isaac, God and the Angel of Jehovah are present and ac-

tive. God commands Abraham to offer his son Isaac in a place specified by Himself. Gen. 22:1,2. When Abraham shows unquestioned obedience, the Angel of Jehovah restrains him and says: "Now I know that thou fearest God," etc. "Thou hast not withheld thine only son from Me." Gen. 22:11, 12, 15. Here the Angel of Jehovah identifies Himself with Elohim, who in the second verse commanded the offering as a test. After this the Angel of Jehovah speaks in a solemn oath with the authority of Jehovah and makes an unchangeable covenant of blessing with Abraham and his seed for all nations. Here two divine personages are present and transact solemn matters which only the Lord God Almighty could perform with authority.

6. There are many other scriptures where this same truth is taught in a marvelous manner, such as; Gen. 17: 1-3; compare 17:10 with 18:1, 9-14; 21: 11, 20-23. The record of Moses at the Burning Bush, Exod. 3:2; Balaam and Balak and many other scriptures present a most interesting study on the manifestation of Deity and reveal facts and titles of the divine Being, which force the conclusion that the divine Being is One, but acts on behalf of men, and directs the affairs of men and angels as Father, Son and Holy Ghost.

7. It is true that the word "Trinity" is never used in the Bible, but the fact of the divine Being manifesting Himself in a threefold manner or as three personalities is clearly taught throughout the Word of God. We may not understand the manner, but the fact remains.

II. The following narratives reveal three divine personages acting individually really in absolute unity of purpose:

1. In the narration of Gideon's call to judge Israel, the Angel of Jehovah, Jehovah, God, and the Spirit of the Lord are clearly and fully present and active. See Judges 6:11-23, 25-34. And the Angel of Jehovah greets Gideon: "The Lord is with thee, thou man of valor." Gideon addresses this same person, as Jehovah in verse 13, and then speaks to Him as the "Jehovah who brought Israel out of Egypt." From verses 17-24, we learn that Gideon really supposed that an Angel of the Lord had been speaking with him, but now he discovers that it is "the Angel of Jehovah," and calls Him "Jehovah Elohim."

After he has been commissioned to deliver Israel, Gideon offers a kid unto the Angel of the Lord and asks a sign of assurance. Afterward he builds an altar to the Lord God and offers sacrifice to Him. 25-27. In

order to be absolutely sure of God's assistance in driving out the Midianites he asks a sign of God whereby to certify himself of his call and commission: See 34-40. In the 34th verse we learn that the Spirit of the Lord came upon Gideon to finally qualify him for the work assigned him. In this record of Gideon no devout believer can fail to recognize three divine persons present and active. Each in His own capacity and yet all in blessed unity.

2. In the record of Samson's birth and call to judge Israel, three divine persons are again presented:

(1) The Angel of the Lord announces the birth of Samson. The wife of Manoah calls Him; *A man of God*. Judges 13:1-7. After fuller revelation He is called: The Angel of God and the Angel of the Lord. See verses 8, 9, 13.

(2) In the 16th verse the Angel of Jehovah declines to accept a burnt offering, but directs Manoah to offer unto Jehovah, but the Angel remains for the offering and after making wonderful demonstrations He ascended to heaven in the flame of the offering.

(3) After Samson has grown to manhood the *Spirit of Jehovah* came upon him and used him for his wonderful work. Judg. 13:25; 14:6, 19. In addition to the foregoing cases there are many records of the *Spirit's* marvelous works in and through men as taught in the Old Testament. When we come to the New Testament, of course, everything takes on an enlarged activity and fuller proof of the fact.

(4) From the foregoing facts the devout believer in God's Word learns of a threefold manifestation of the divine Being whom the Scriptures name "Jehovah Elohim," but the later revelations teach that that divine Being reveals Himself as Father, Son and Holy Spirit. It is, however, an undeniable fact that as the Angel of Jehovah and the Spirit of Elohim of the Old Testament keep themselves in subjection to "Jehovah Elohim," so also the Messiah, the Son of God, constantly declares His subjection to His Father; and the Holy Spirit is sent by both Father and Son. But everywhere they are represented as of one essence and one purpose.

III. We now come to a series of facts which reveal the second person in the Deity as the Messiah, Son of God and Royal High Priest.

1. In Ps. 2:2, 6, 7, 12, the Messiah, i. e., the Anointed, the divinely anointed King, the Son of God, are here identified as one and the same per-

son. But that person is represented as divine and performs divine offices. In the 10th to 12th verses the Holy Spirit is, doubtless, the speaker, for He speaks with divine authority and with divine majesty.

(2) In the 72nd Psalm, verses 1, 2, 5, 7-9, 13-19, God is entreated for the King's Son of whom and for whom divine qualities are claimed. Verses 15-15 ascribe divine attributes which no human being exercises and force the conviction that they describe the Messiah, the Son of God and King of Israel, "The Coming One."

3. The 110th Psalm teaches the same great doctrine of the divinity of the Messiah as a Royal Priest appointed, anointed and consecrated of God.

4. Isa. 9:6, 7, reveals both the human and divine natures of the Messiah, in that to us a *child is born of the Virgin and a Son is given of God*, etc. The eminent Dr. Leeser in his Hebrew Bible, translates the 6th verse: "For a child is born unto us, a son hath been given unto us, and the government is placed on his shoulder; and his name called Wonderful Counselor of the Mighty God, of the Everlasting Father, the Prince of Peace." When Manoah asked the Angel of Jehovah for His name, He replied: "Why askest thou my name, seeing it is secret?" and the margin renders it more properly—"Wonderful."

4 This person is to rule on the throne of His father David to order and establish it forever, etc. These are characteristics affirmed of Him in these scriptures which only fit a divine person, and He is placed in such close relation with God by these records, which are not the records of men, but the declaration of the Holy Spirit, who spake these truths by the prophets and are, therefore, absolutely reliable, so that the devout student accepts and believes them with joyful gratitude.

5. The facts are these: The divinity of Christ, the Son of God, and the divinity of the Holy Ghost, are matters of revelation and can neither be discerned nor proven by reason, but must be accepted by devout faith.

6. In the New Testament, the doctrine of Tri-unity in Deity is enlarged, but really no new facts added. The Christian as well as the Jew, must build his faith in the divinity of Christ and the Holy Ghost on the Old Testament as the original revelation of the doctrine, just as the genealogist must trace the origin of the child from a study of the parents, if he would have absolute security for his conclusions. Trusting that the above facts may help many persons to a clearer under-

standing of the divine character of Christ and the Holy Spirit, I submit them to the reader for his use, praying the Father's blessing upon the truth.

Anglo-Saxon Humiliation

It is quite true that there are in Great Britain opponents of the war against the Transvaal, as there are in the United States opponents of the "benevolent assimilation" of the Philippines. W. T. Stead and Atkinson are only representatives of these classes. But the majority in Great Britain in favor of continuing the war, now that it is begun, is certainly enormous, vastly greater than even the majority in this country against withdrawing our troops from the Philippines. In the House of Commons last Thursday, when the war estimates came up, the majority was 239 to 34. It is very doubtful if the administration in our own country under a similar vote could expect even a two-thirds majority. Whatever may be the opinion of true patriots both in the United States and Great Britain as to the righteousness of the cause in which the two nations are engaged, when war was begun there was positively no choice but to go forward until all opposition was crushed. The time to make terms comes later. We believe that war could have been prevented in South Africa, but for a few over-zealous men. We believe that it would be vastly better for the United States if the Philippines were independent and under American protection, with a guarantee that no other nation should ever raise its flag on one of these islands. President McKinley says, and why should we doubt his word, that Aguinaldo commenced hostilities. As a matter of fact, the Boers commenced hostilities in South Africa by invading Natal. They were ready and England was not. The defense offered for Aguinaldo, is that he had to commence hostilities or be crushed during negotiations. The defense for the Boers is the same. The two great Anglo-Saxon Christian nations are engaged to-day in the sight of the whole world in coercing peoples; we do not say nations. They were never nations, for they had no independent right to make foreign treaties, an essential of independence. The facts as they are make lamentable object lesson to the world. We are sorry and ashamed. But we insist that the United States cannot withdraw from the Philippines, or Great Britain from South Africa, until all opposition is brought to an end.

AMERICAN EXCHANGE

Telegrams.

London, June 10.

General Forestier Walker, in a despatch from Capetown, dated to-day, says the natives report that the Boers in three columns were early on the 9th instant near Honingspruit. The railway between America and Roodeval stations is almost completely destroyed.

The Boers curtly refused General Buller's proposal to surrender.

General Buller telegraphs to-day that the enemy is abandoning a very carefully prepared position, and have retired 26 miles to the north-west. The British loss was two killed and fourteen wounded.

General Hunter has occupied Vintersdorp, and has been rejoined by General Mason.

London, June 9.

General Kelly Kenny telegraphs from Bloemfontein that the telegraph has been cut at Roodeval, northward of Kroonstad, by the Boers, estimated at about 2,000 strong with six field guns.

General Kelly Kenny is sending strong reinforcements to Kroonstad, and General Forestier Walker is also reinforcing from the Cape.

A despatch from General Buller states that on the 2nd instant he summoned the Boers to surrender, saying that they might return to their farms pending the decision of Lord Roberts, but surrendering all guns. A three days' armistice was eventually agreed upon to enable the Boer General to consult with the burghers. The armistice expired on Wednesday, when General Buller immediately began to move forward.

London, June 10.

The Diamond Fields Horse and a portion of the Kimberley force have been disbanded, but it is believed that the War Office do not intend recalling the main troops until the end of August. The Colonials will depart first, and then the Indian contingent will leave. With regard to the latter, it is being urged that it would be unwise to transfer them suddenly from winter service in the Cape to Indian garrison service in the hot season.

General Rundle's reconnaissance in aid seems to have been a terrible affair. He estimates that the enemy were 4,000 strong, extending over a ridge six miles long. But the Guards in the advance line failed to approach within a thousand yards, and the officers declare that they did not see a single Boer, so thoroughly were the enemy intrenched. Our guns were unable to silence the enemy's guns. On the other hand the smoke and flames of the burning veldt—the result either of our carelessness or the enemy's tactics—threw the British into deadly prominence and prevented them from taking cover. Many of the wounded perished in the flames, despite many gallant rescues. One Lieutenant recovered twenty wounded soldiers.

Lord Roberts strictly inspected the forts before entering Pretoria. He captured two machine guns.

It is believed that General French's mysterious movements were all in a northward direction with the view to preventing escapes and the removal of prisoners.

The amount of gold Mr. Kruger, Mr. Reitz and General Botha commandeered is stated at five millions. There was an attempt to pay the officials and commandants with 6 per cent bills, redeemable in ten yearly drawings, but this excited a hubbub which was only subdued by the payment of immediate cash.

The report that General Buller has agreed to an armistice is not believed.

The Sultan of Turkey has telegraphed congratulating Her Majesty on the taking of Pretoria.

Calcutta June 9.

The following cable appears in the *Indian Daily News*:-

London, June 8.—Some of the British officers who were prisoners at Pretoria, on being ordered to prepare for departure to Nooitgedacht, seized and disarmed two Boer commandants. The number of British prisoners removed is variously stated from twelve hundred to sixteen hundred, including 20 officers. It appears that on the approach of the British forces to Pretoria the Boers carried off their guns, along with immense quantities. General French tried hard to cut off their retreat but was not in time.

The statement about Nooitgedacht being an unhealthy station is totally denied.

London, June 10.

Two hundred and fifty of the Hongkong Regiment and 200 of the Welsh Fusiliers have been ordered to hold themselves in readiness to proceed north owing to the Boxers rising, and will be replaced by Indian troops.

Many miles of the Peking-Tientsin Railway has been utterly destroyed.

The situation in Peking is precarious.

London, June 9.

The French Consul at Mongtze and the French Agent at Yunnanfu have been compelled to retire from their posts, the Viceroy announcing that he is unable to guarantee their safety.

On the 6th May the Boxers burned the Russian chapel at Yungtingan.

The *Times* says we must look to effective and cordial co-operation between England and Russia for a speedy relief from the anxieties in China.

A despatch received in Washington says the diplomatic body at Peking have decided to jointly demand Empress to suppress the Boxers, otherwise the Powers will act.

A new edict has been issued at Peking which condemns General Nieh for attacking and killing Boxers who are good subjects.

The Boxers have burned the town of Tungchan near Peking. The movement is spreading in Shansi. All hope is abandoned of rescuing the five Belgian engineers and a woman.

London, June 11.

According to an official despatch, fighting took place at Roodeval on the 7th, in which 17 of the 4th battalion of the Derbyshires were killed and 76 wounded and the remainder made prisoners. No explanation is given.

Colonel Baird Douglas and Lieutenant Horley were killed, and Colonel Wilkinson and four other officers wounded.

Lord Methuen with the bulk of his division was fighting early on the 8th, ten miles south of Heilbron.

The despatch leaves every thing unexplained.

London, June 12.

One hundred and fifty British officers and 3,500 men have been released at Pretoria. The Boers removed only 900.

Fifteen hundred Boers have surrendered to General Brabant at Ficksburg.

The Boers completely evacuated Laing's Nek and Majuba last evening.

General Clery is now crossing the Nek from Ingogo, and camped there owing to want of water.

General Knox moves out of Kroonstad to intercept the enemy. Particulars later.

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